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S E R M O N

PREACHED AT

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AND AT

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By S. DAVIES, V. D. M.

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P R E F A C E

IF there is any thing amiss in the sentiments, or language of the following discourse, the publisher, not the writer, chiefly deserves the blame. It was not intended for the press; and the author having no leisure, while in Scotland, to revise the manuscript, his consent to publish it was almost extorted from him. I shall say nothing in favours of the sermon; it will, I trust, sufficiently plead its own cause. But allow me to drop a few words in a cause dear to the author of the sermon, and, I will venture to add, dear to every good man, who thoroughly understands it, I mean the cause of New-Jersey college.

To endeavour the recovery of blinded mortals from those paths that lead to endless misery, and their restoration to the favour and image of God, is a truly noble and God-like undertaking. 'Tis to be fellow-workers with God, who will have all men, men of all kindreds, nations and languages, to be saved, and to come to the knowledge of the truth; who for these gracious purposes sent his Son into the world, and delivered him up a ransom for sinners; and who has commanded his ministers to teach all nations, promising them his presence in every age of the church, to prosper their endeavours, and to restrain or surmount the opposition of their adversaries. 'Tis to imitate the blessed Jesus, and like him, though in an infinitely lower sense, to seek and to save that which is lost. No charity can be greater and more substantial, than to provide with the means of grace those who otherwise would

be destitute of them. Other charities are profitable to men during this short and uncertain life; but the effects of this will, through endless ages, be felt with joy. If we are Christians in good earnest, we cannot but account our religion the greatest blessing we possess: and seeing this spiritual treasure is not in the least impaired by being communicated to others, would it not be barbarous cruelty, purposely to hide and restrain it from them, or even to grudge some little trouble and expence in importing it? shall we think it too much, to bestow a little of our superfluous wealth for that end, for which the SON OF GOD thought it not too much to bleed and to die?

But alas! there is in most a strange coolness and indifferency as to any thing in which religion is concerned. How few are willing to spend or be spent for his service, who spared not even his own SON for our sakes! Though JESUS, who was rich, became poor, that we through his poverty might be made rich; are there not many who call themselves his disciples, who would grudge that in his service, which they can prodigally enough throw away on vanities and trifles? But I hope there are not a few of a better temper; and to those I would now speak.

The British colonies in America take in a tract of land many times larger than Britain itself; and the bordering Indians have an extent of country far exceeding that of our plantations. In New-Jersey, and the neighbouring colonies, are many vacant congregations, capable and willing to support ministers, but unable to procure them. Some of the bordering Indians are of a humane, sweet and tractable temper, and willing to hearken to instruction. But where, alas! shall they find it? Colonies, that can procure ministers for themselves, can far less spare any to others: for us in Scotland to pretend to send
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over to these parts a sufficient supply of well-qualified preachers, would be quite impracticable; not to observe, that the natives of our colonies must know better the proper methods of dealing with the Indians, and be better able to endure the fatigue of travelling through a wilderness, than men born and educated among us. Little, therefore, can be done for the spiritual welfare of these parts, unless a seminary of learning is placed among them, where by pious and able teachers, some of the natives may be trained up for serving God in the gospel of his Son. Such a seminary can't be established, without the help of their mother-country; and shall she deny them that help? are not those obliged in gratitude, I might say in justice, to lend their help, who have acquired great estates, and been enabled to live in ease and plenty, through the blessing of God upon their trade with those plantations? shall those who are so deeply indebted to them, grudge to bestow a little of the wealth derived from their labours, or commodities, in the pious and charitable use of promoting their salvation? shall we, my brethren, feel no pity for the souls of fellow-creatures who in so many ways have been useful and serviceable to us? shall we not cheerfully repay them spiritually for temporal riches; especially when, at so little expence to ourselves, we may purchase for them those inestimable treasures? If we disregard their spiritual interests, may not God, in just vengeance deprive us of the temporal advantages we now reap from them?

None more need religious help than those colonies, none more earnestly desire it. Britain is under special obligations to afford them such help. And it will be a sad account, that God put them into our hands, to convey to them the light of the gospel; that many wish'd to receive it, and would have

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have been happy in the use of it; but that we refused to convey them that light! Should this prove the case, are we not answerable for their souls, and may not their blood be justly required at our hands?

The state of religion among us is very deplorable. The things that remain seem ready to die; and the means of grace, though enjoyed in purity and plenty, are not attended with those benign influences from above, which so remarkably prospered them in some former periods. If God, in holy and just displeasure, should remove his candlestick from us, and our garden become a wilderness, who knows but that, through divine mercy, those distant parts, now an uncultivated and barren wilderness, may become a fruitful field; and that the seeds of gospel-knowledge, sown there partly through our charity, may bring forth plenteous fruit, whereby some of our posterity may be nourished, when darkness shall cover this land, and thick darkness the people that dwell therein. Twenty Indians, now converted to Christianity, may, in less than a century, gain over whole tribes and nations to the obedience of CHRIST: yea, pure Christianity may diffuse itself from our colonies to those of other nations; and may shine in its new orb with such lustre, that ignorance, idolatry and superstition, shall fly from before it.

O glorious and happy day, when the gospel shall be sent to all the nations and isles afar off, which have not heard CHRIST's name, neither have seen his glory: yea, when the earth shall be full of the saving knowledge of the LORD; and one country shall not be torn from his empire, while another is added to it! who would not wish to contribute to events so desirable and so delightful?

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But have we not, may some say, objects of charity nearer home? Doubtless we have. But our charity for these will not be diminished, by exerting our compassion for our distant colonies. Private wealth is seldom impaired by the enlargement of charity: and no good design of a public nature, in our own country, will ever want a supply, because other good designs, for the relief of distant countries are set on foot. Has Pennsylvania declined in wealth, or are her Poor worse provided for, since her generous and liberal contributions for the Edinburgh infirmary?

19th August 1754.

PREFACE

But have we not many large objects of charity for them? Doubtless we have. But our charity for them will not be diminished, by extending our compassion for our distant colonies. Private wealth is seldom impaired by the enlargement of charity: and no good design of a public nature, is ever so warmly supported, as when it is seen to be other good designs for the relief of distant countries are in no way affected. This Pennsylvania declined in wealth, and the poor were provided for, since her benevolent and liberal contributions for the Redemptive industry.

PHILADELPHIA 1784.

I JOHN ^{iii.} 1, 2.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of GOD; therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of GOD, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is.

THOUGH the schemes of divine providence run on with the most consummate harmony, and will at length terminate in the wisest ends: yet, to the undiscerning eyes of mortals, confusion reigns thro' this world; and nothing, in this infant state, appears in that light in which eternity, the state of maturity, will represent every thing. This remark is particularly exemplified with regard to the dispensations of grace towards the happy heirs of heaven. Though they are not in such unmingled darkness, even in this region of ignorance and uncertainty, as to have no evidence of their being the objects of divine love, but in some shining moments, at least, may conclude that they are even now the children of GOD; yet they cannot form adequate ideas of the immensity of that love which has delivered them from that deplorable state of guilt and ruin in which others are left, and adopted them to that relation.

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There are indeed faint and glimmering rays of this love, that, like a flash of lightning, break through the surrounding cloud, cast them into amazement, and make them stand astonished, and pause in pleasant consternation. In a kind of ignorant admiration, they are often exclaiming, WHAT MANNER OF LOVE IS THIS ! How vast, how immense, how unaccountable, how incomprehensible ! that we, rebellious sinners and heirs of ruin, SHOULD BE CALLED THE SONS OF GOD ; *i. e.* should be really his children, and deem'd and treated as such. BEHOLD ! what unheard of and unparalleled love is this ! behold it with intense and pleasing wonder. Ye trifling sons of men ; abstract your thoughts from the toys of earth, and let them run out upon this astonishing object : here fix your attention, here look and gaze, till you are so transported with the survey of this love, as to be engaged to the most vigorous endeavours to partake of it. You, our brethren in CHRIST, let all your admiring powers exert themselves to the full stretch, in the contemplation of that grace which has bestowed upon you so honourable a distinction. And ye blessed inhabitants of heaven, who know the import of this glorious title, and the riches of the inheritance reserved for us ; look down, ye angels, from your heavenly thrones, look down to this contemptible earth, to view the greatest achievement of almighty grace : for, sure, no manifestation of divine love, among your various orders, can equal this, that we, rebellious worms, should be dignified with the highest title in which you can glory. Behold, and wonder, and adore with us, and supply our defects of praise. You see further into the secrets of this mystery than we, who can only pause in silent admiration, or vent our blind conjectures upon it. Give therefore your contemplations a loose on a theme you can more deeply penetrate.

Further, as the sons of God in their present state, can't comprehend that love which has conferred this title

title upon them, so they know not fully the glorious import of the title. They know in general, that when their Father appears, they shall be like him; but they do not exactly and fully know what that likeness is. They are in a great degree strangers to their future selves: and when these little children of GOD, these babes in grace, arrive at their adult age, and grow up to the fulness of the stature of CHRIST, what prodigies will they be to themselves! In this world we are accustom'd to little and obscure things; and our thoughts are like their objects: we see nothing sufficiently glorious, to suggest to us any proper idea of the glory of the sons of GOD when they enter upon their birthright inheritance. The splendour of the meridian sun, the grandeur of kings, and the parade of nobles, are but obscure shadows of the magnificence of the poorest Lazarus, the meanest pious beggar, who has got to the upper world. The difference is greater, than that between Job on the dunghill, lying in ashes, and cover'd with ulcers, and Solomon in all his glory. However, amidst all our ignorance, we may rest confident and satisfied in this; that, when GOD appears in all the majesty of universal judge, we shall be like him, and consequently shall be inconceivably glorious and happy: for GOD is the standard of all excellency; and the perfection of the creature must consist in conformity to him.

The apostle having said, That "when he shall appear, we shall be like him," subjoins, FOR WE SHALL SEE HIM AS HE IS. The vision of the blessed GOD in his unvail'd glory, may be here mentioned, either as the evidence or the cause of our likeness to GOD.—Considering it as an evidence, the meaning is: it is evident that we shall be in some measure like to GOD when he appears; otherwise, we could not bear the full vision of his glories, we could not see him and live. The vision of GOD is here spoke of as a happiness and privilege. Now to see GOD could afford no pleasure to such as are not like to him; they would be shocked and confounded at the sight, and shrink from it; and by how much the

clearer the vision, by so much the more they would hate him, because by so much the more they would discover his contrariety to them. Therefore, it is a sufficient evidence of our likeness to God, that we can bear the vision of his naked perfections with pleasure; for none that are unlike to him can bear it.—Considering it in the other view, which probably was what the apostle intended, it means, that the full and direct views of him will change and transform the beholders into his likeness: they will not attract an idle superficial gaze; but prove vital, impressive, and efficacious. As the light shining upon glass renders it transparent, or as the sun diffuses its lustre into a diamond and gives it an intrinsic radiancy; so the discoveries of the divine perfections will impress their image upon the minds they illuminate.

The part of the subject, to which I will now confine myself, is the ignorance of the sons of God with regard to their future state, and the world's not knowing them.

I. It is true indeed, and some of you, I doubt not, know it by experience, that the children of God, in some shining moments, enjoy prelibations of heaven, and even now rejoice with joy unspeakable and full of glory; just as a child in infancy stumbles upon a manly thought: and as the first dawnings of reason may give a child some obscure hint of the masterly reasonings of a mature genius; so, from these foretastes of heaven, the sons of God may form some faint ideas of the perfections of its happiness in full enjoyment. They find these dispositions feebly working in them now, which, when brought to perfection, will constitute their blessedness: and they now find so much real happiness, in the exercise of such dispositions, though in an imperfect degree, as fully convinces them, that nothing is necessary to make them compleatly happy, but the perfection of such exercises, and an entire freedom from contrary principles.

principles. But what this perfection is they have not yet experienced; their highest thoughts fall short of it and it doth not yet appear to them what they shall be in the following particulars.

1. It doth not yet appear what they shall be with respect to the enlargement of the faculties of their souls.

That the human soul is capable of vast enlargements that its faculties may expand to great dimensions, is evident; and we find by experience its improvements from childhood to youth, and thence to the close of life, especially in men of a studious turn. And we may be sure that when, like a bird out of a cage, it gets loose among its kindred spirits, and flies at large in its proper element its faculties will be vastly improved: otherwise it would be overborn and crushed with the weight of glory; it would be dazzled with the intolerable glory of heavenly brightness, like a mole that has wrought itself into day-light. As a child is utterly incapable of manly exercises, so, without a proportionable enlargement of its powers the soul would be incapable of exercising them about the infinite objects then before it, and of joining in the exalted services of that mature world.—You may therefore rest confident in this, ye sons of God, that your little souls will then be vastly improved. But as the infant cannot know before-hand the improvement of his riper years; so it is with you. Compare your present selves with your infant selves, and you will see a vast difference even in this one state; and how vast the difference between what you now are, and what you will be, when you enter into a world entirely new, the proper region, the natural element of spirits! Beloved, you are now the sons of God; and he will make you such beings, as becomes so near a relation to such a Father: and what prodigies can he make of you! He that could make you what you are out of nothing, in the course of a few years; what can he make you out of what you now are, through the series of everlasting ages!

ges ! How can he mature and enlarge your souls from one degree of perfection to another ! so that, in some future period, you will no more resemble what you are now, than you now resemble what you were in the womb, or upon the breast. Your understandings, through an endless duration, may be still brightning, without ever coming to their meridian ; and your views be still enlarging, though still infinitely beneath the object of your contemplation. It is fit that souls so improved should be united to bodies suited to them : which leads me to observe,

2. It does not yet appear to you what kind of glorious bodies you will have after the resurrection.

We are sure they will still be material bodies, otherwise they would not be bodies at all. But matter we know is capable of prodigious refinements. Yonder globe of light, the sun, is of the same original matter with a clod of earth, and differs only in modifications. How vast the difference between this animal flesh on our bodies, and earth and water ! and yet they are originally the same. Earth and water are the materials of which grain and other vegetables, that animals feed upon, are formed ; and our bodies consist of grain formed into bread, and of the flesh of beasts : so true is it, not only with respect to Adam, but all his posterity, that they are but dust. In short, there is a transmutation of matter into a surprising variety of forms, wherever we cast our eyes : the linen we wear was once earth, that was first refined into flax, then formed into thread, then woven into what we now see it. Thus our bodies may be changed in a most amazing manner, and yet continue substantially the same. St. Paul tells us, that they will be spiritual bodies, *i. e.* so exquisitely refined, that they will resemble proper spirits, as near as it is possible while they retain their materiality * : and elsewhere he says, that the LORD JESUS “ will change our vile body, that
“ it

“ it may be formed like unto his glorious body *.” Such is the glory of CHRIST’s body in its now exalted state that the splendours breaking from it struck Paul and his fellow-travellers to the ground, and depriv’d him of sight for three days; how illustrious then must the bodies be that resemble his, though we allow him a suitable superiority! This the apostle intimates by representing the change of the bodies of saints at the resurrection as a mighty exploit of God’s all-subduing power †. We are sure the body will not then be a clog to the active spirit but a proper instrument for the employments of heaven. It may be free from the law of gravitation, and capable of moving every way with equal speed; it may be nimble and quick as a glance of lightning; it may be adorned with a visible glory more bright than the sun in its meridian splendour, like the body of CHRIST on the mount of transfiguration ‡. It will then be incapable of pain, sickness and death ||; and will no more feel hunger and thirst, nor any of the appetites of animal nature §: it will be capable of the most excellent sensations of pleasure through every organ; and a suitable companion to an improved and glorified soul. Such bodies will the saints have: but what it is to have such bodies, we have now no experience; and shall never know till the glorious morning of the resurrection.

3. It doth not yet appear to us, what it is to be perfect in holiness.

However enlarged and glorious our souls and bodies should become, we should be still miserable without a proportionable perfection in holiness. Now this, alas! we do not as yet know. We humbly hope, some of us know what it is to feel the spark of divine love in our breasts and thence to taste some small drops of bliss, intermingled

* Philip. iii. 21. † Philip. iii. 21. ‡ Matth. xvii. 2. Dan. xii. 3. Matth. xiii. 43. || Isa. xxxiii. 24. 1 Cor. xv. 53. § Rev. vii. 16.

mingled with gall and wormwood. We know what it is to exert our feeble powers in the service of the blessed God, and in contemplating and admiring his excellencies; but, alas! sin still cleaves to us, and deadens our powers: numberless imperfections attend our best hours. But oh! to have all the powers of soul and body enlarged; to exert them to the full stretch in the exercises of heaven; to find them animated and directed by the most consummate holiness, and free from every the least instance of sin; what an inconceivable state is this! oh how unlike the present! Sure in such a state we should hardly know ourselves: it would astonish us to find, that we who had been so long accustomed to be assaulted and perplexed with some guilty thought or sinful inclination, should at once commence perfectly free from it! that we who have so long made such languid essays, should find all our powers full of unwearied immortal vigour! what a happy surprize will this be!

4. It does not yet appear what will be the employments and services of the heavenly world.

We know from the plain declarations of sacred writ, that the contemplation of the divine perfections, and their displays in the works of nature and grace, celebrating the praises of God, and prostrate adorations before him, will be no small part of the happiness of a future state. But we have no reason to suppose that it will consist intirely in contemplation and adoration. A state of activity will be a proper heaven for vigorous immortals. Will separate spirits be employed with their fellow-angels, as guardians to their brethren while in these mortal regions? a very pleasant employ to generous and benevolent minds! will they be the ambassadors of their Sovereign to the remote parts of his empire, to bear his messages, and discharge his orders? will they be employed in important services to present and future creations, and the instruments of divine beneficence to worlds now unknown? A philosophic curiosity would pry

pry into these things, and even a pious thirst for knowledge would be satisfied. But, alas! we know not what answer to give to these enquiries, till the light of eternity flash upon us. But,

5. The sons of God, in consequence of their improvements natural and moral, and of their exalted services and employments, will be made so exquisitely happy as they can have now no ideas of.

We know not what it is, in the present state, to have every want supplied, every desire satisfied, and all our vast capacity of happiness filled to the utmost; and therefore we can form no just conceptions of our future selves, when we shall be thus perfectly happy.

Behold, ye sons of God; behold the wonders that open before you! see to what vast things you are born! Can you survey this mystery, and not be lost in pleasing wonder, and cry out, BEHOLD, WHAT MANNER OF LOVE!

Alas! can ye forget your own happiness; and let your thoughts and affections run out upon the things of this world, as if they were your portion? Shall the King's sons thus degrade their dignity, and depreciate their inheritance!

And you, unhappy sinners; ye who are not the sons of God by regeneration, what do you think of your case, when it is the very reverse of all this? Your souls, indeed, will be enlarged; but enlarged only that they may be more capacious vessels for torment: and your bodies shall be made strong and immortal; but it will be to bear strong, immortal misery. Instead of becoming perfect in holiness, you will arrive to a horrid perfection in sin. As all sin will be rooted out from the hearts of the children of God, so all the virtuous and amiable qualities you might retain in this world, will fall from you: and as they will be transformed into pure, unmingled holiness; you will be degenerate into pure, unmingled wickedness: and consequently you must be as

miserable as they will be happy; and all your enlarged capacities will be as full of torment, as theirs of bliss. I may therefore adopt the text to you, sinners: now you are the children of the devil; but it doth not appear what you shall be; you know not what prodigies of vengeance, what miracles of misery you shall be made: therefore awake from your carelessness and neglect, and seek earnestly to become the children of God.

II. I proceed to show, in what respects the sons of God are unknown to the world, and mistaken by them.

The irreligious world may see a considerable difference between those that are, in the judgment of charity, the children of God, and others: but this they rather look upon as an odious singularity, than as a peculiar glory and excellency. They may see their life is not according to the course of this world; and if they were witnesses to their secret devotions, or could penetrate their hearts, they would see a vastly greater difference; but, by how much the greater the difference, by so much the more they hate them. And though they still profess a mighty veneration for religion; yet, wherever it appears, they hate, oppose and asperse it; not indeed under that honourable name, but under some odious character that will cloke their wickedness, and the more effectually expose it. They love religion, they say; and God forbid they should speak a word against it: but they hate hypocrisy, preciseness, &c. and, wherever a person appears remarkably religious, they will be sure to brand him with some of these odious names. Thus living Christianity, and its professors, have always met with more contempt and hatred in the world, than easy, pliable sinners, or even the most profligate and abandoned.

Now, this is owing to the ignorance of the world as to what the sons of God shall ere long be. They don't look upon them as such favourites of heaven; otherwise, they would not dare to despise them at such a rate. The

sons of God are princes in disguise ; and therefore they are not known by a blind world, who, as they are ignorant of their Father, cannot discern his features in them.

O sinners ! could you but see, in all his future glory, the meanest saint whom you now condemn and ridicule ; how would it astonish you ! it would tempt you rather to the extreme of adoration, than contempt : how willingly would you change conditions with him ! Well, stay a little, and there will be a full manifestation of the sons of God *. You will see those, whom you now account stupid mopish creatures, that have no taste for the pleasures of life : you will see them shining more glorious than the sun ; happy as their natures can admit ; and, in their humble sphere, resembling God himself.

It is, however, all things considered, an instance of divine wisdom, that it does not yet appear to themselves, or to others, what the sons of God shall be. Such a manifestation would quite stun and confound the world, and strike it into a torpid consternation. It would render the children of God utterly impatient of the present life and its employments, and even of the low devotion of the church on earth. It would put an end to necessary activity about temporal concerns, break off the designs of providence, and quite alter the form of administration in this world. Therefore the manifestation is wisely put off to the most proper season.

I shall now conclude with a few reflexions.

1. What a state of darkness and imperfection is this ! We slip into Being, we know not how, and remember nothing of our own formation ; and we shall be ere long, we know not what. Alas ! how short are our views ! all before us is impenetrable darkness, and we can see but a very little way behind us. What small cause, then, have the wisest of us to be elated with our own knowledge !

knowledge! In comparison of angelic beings, and even of our future selves, we see no more than the mole grovelling in the earth, compared with the keen-eyed aerial eagle.

2. But what surprising discoveries of things will flash upon us, when we enter into the other world! Oh! my brethren; when we ascend the heavenly mount, and take large surveys, all around, of the immensity of the works of God; when the unveil'd perfections of the Deity suddenly shine upon our eyes in all their naked glory, upon our waking from the sleep of death; how will we be lost in wonders! what scenes of contemplation will then open upon our gazing minds! how will we be astonished at ourselves, and ready to vent our surprize in some such strains as these; 'Is this I, who so lately was grovelling in yonder world! how changed! how enobled! how glorified! Is this the soul that was once so overrun with the leprosy of sin! once so blind and dark! once so perverse and depraved! so feeble and weak! tormented with vain anxieties and trifling cares, or transported with empty joys and delusive prospects! is this the soul that had so many hard conflicts with temptations, that felt such shocks of jealousy, and so often languished under desponding fears of never seeing this glorious place! O how changed! how free from every anxious care! unmolested by so much as a guilty thought! nobly triumphant over sin and sorrow, and all that it fear'd in its mortal state! And is this my once frail, mortal body! my incumbrance in yonder world! how amazingly transformed! how gloriously fashioned! O to what a pitch of excellency and bliss can almighty grace raise the meanest worm! and Oh! in what raptures of praise should I celebrate this grace through all eternity.—Thus we would think the glorified saint would express his wonder. But alas! we know just nothing about it. The sensations

sations and language of immortals are beyond our comprehension. But,

3. We are just on the brink of this surprizing state a few years, perhaps a few moments, may open to our eyes these amazing scenes: the next day, or the next hour, they may flash upon us; and oh! where are we then? in what a strange world! among what new beings and what shall we then be! oh! how amazingly transformed! Should you see a clod from beneath your feet rising and brightning into a star, or shining like the noon day sun, the transformation would not be half so astonishing. Then we are done with all beneath the sun, all the little things of this trifling world will vanish once like a vapour; and all before us will be the more important and majestick realities.—Therefore,

4. How astonishing is it, that we should think so little of what is before us! that we should still stumble on in the dark, thoughtless of these approaching wonders!—Ye sons of God, what are you doing, that you think no more of your relation to God, and your heavenly inheritance? If a large estate, or the government of a kingdom, should fall to you to-morrow, and you were told of it before-hand; would it not always dwell upon your thoughts, and keep you awake this night with the eager prospect? What! would things comparatively low fix your attention! and can you be thoughtless of a glory and a bliss, that infinitely surpasses all your present conceptions?—And you, unregenerate sinners, though you cannot say you are near to glory, yet I may assure you you are near to the eternal world, and all its solemn wonders: this night perhaps you may be there; and you land there in your present condition, you are undone, you are ruined, you are inconceivably miserable for ever. Therefore,

5. Sinners, why do you not labour to become the sons of God, now while you may? Consider what prodigies of misery, what monuments of vengeance you will soon be, if you continue unregenerate! Alas! yet, it does not yet appear what you shall soon be, otherwise you could no more rest in your present case, than upon the top of a mast, or upon burning coals. And poor creatures! have you a mind to be initiated into these horrid mysteries of woe, and be taught them by experience? Will not you believe the repeated denunciations of eternal truth, that they are intolerably dreadful; and that, till you are the sons of God, till you are born again, and have the dispositions of children towards him, you cannot have a moment's security for escaping them? Alas! I must pity you, and call upon all the children of God, to pour out the tears of their compassion over you.

6. Let me call upon all the sons of God in this assembly, to admire his love in conferring this dignity upon them: "Behold what manner of love is this, &c.!" Consider what you were, guilty rebellious creatures, condemned to everlasting tortures; and you will own, that to be just delivered from hell, though it had been by annihilation, would be an inconceivable favour for you: but for you, to be made the sons of God, to be made glorious beyond the reach of thought, to be transformed into happy somethings that you can now form no ideas of, and this too at the expence of the blood of God; what love is this! Go home, and forget it, if you can. Cease to love God, if you can. I may as well tell you, live without breathing, if you can.

7. Let me conclude with this reflexion; How honourable, how happy, how glorious are the sons of God! how immense their privileges! how rich their inheritance! Why then are they so backward to enter upon it? how unaccountable, how absurd their eager attachment

attachment to this world, and their unwillingness to die
Why so much afraid of ascending to their Father's house
why so shy at glory and bliss? why so fond of slavery
and imprisonment? Oh! my brethren, be always on
the wing, ready for flight; and be always looking
out, and crying, "Come, LORD JESUS, come quickly!"
"AMEN."

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